

Moral relationship as a social phenomenon

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Abstract: It should be noted that moral relations can only be understood through the disclosure of objectively prevailing conditions and circumstances. Possessing a certain independence in their logic and genesis, moral relations perform an active function. Moral relations exist as real and regular relations. Moral relations are just as necessary for the development of a social system as material relations. With its help, a person's relationship to himself, other people, social community, norms, values is indicated.

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Introduction

As it is known, the concept of "moral relations" refers to those widely used both in the practice of everyday communication and in scientific literature. With moral relation's help, a person's relationship to himself, to other people, social communities, norms, values, objects of the surrounding world, etc (social moral) content, which is embodied in the actions and actions of the individual are formed. At the level of everyday reflection, it is almost always possible to intuitively grasp the meaning of the term used. The context of the situation allows a person (or another communicating subjects) not to violate the harmony of word (thought) and reality, to find adequate forms of conceptual reproduction of the situation, to conduct a meaningful dialogue, to understand each other, and to navigate correctly in a difficult environment. And although at the level of everyday practice, finding of directly opposite cases are also possible, it is precisely chance, empiricism, the choosing of isolated facts from widespread social practice that allow one to neglect the negative consequences of mutual

misunderstanding, to abstract from the mistakes and delusions of an individual. In everyday practice functions the "truth of the fact", everyday reliability and common sense.

Discussion

The desire to obtain scientifically based knowledge about the features of moral behavior and human consciousness is due to the variety of modern approaches as an explanation of moral relations.

At the moment, ethical science faces important and responsible tasks to study the main changes in the system of social relations, which will undoubtedly result from the use of new methods of management and management. For an ethicist, the question is especially important related to a comprehensive, objective approach to covering the past and the present, the question "of the correspondence of the content of economic and political decisions, methods of their implementation to the tasks of the moral development of society, the spiritual progress of the individual, the moral consequences of certain mistakes and miscalculations of moral "imprints" in the minds of modern man, previously committed violations of social principles and laws. It should be remembered that the complex and contradictory nature of the transformations carried out in the past requires objective, balanced conclusions. However, many problems associated with the analysis of moral relations as a social phenomenon have not been raised or not fully considered, the proposed solutions are often debatable.

So, famous scholar I.E. Bekeshina writes: "It should be honestly admitted that today we practically cannot say anything conclusively about the real state of the moral consciousness of our society."(1)

V.S. Barulin also sees the specifics of moral relations in their inherent patterns of development and the ability to self-regulation and self-development. (2)

It should be noted that the relation between subject and the subjective arises on the basis of the practical, material, and then already realized, spiritual relation of one subject of activity to another as equal, equally active and free in the choice of goals and methods of activity, conscious, and therefore, ultimately - unique creature. The spiritual attitude of a person to a person as a subject, and not an object (object, means, product), generated by the practical interaction of people, in various acts of joint activity reflecting this interaction and regulating accordingly their behavior, and becomes a moral attitude.

Consequently, any form of relationship between people in the process of social practice acquires the character of a moral attitude in so far as in this respect the public interest realizes itself as a principle of self-development of the subjects of the relationship.

As it is mentioned before, moral relations are relations regarding the establishment of norms of behavior, a practical way of life, the objective prerequisites of which are "laid down" by material, economic relations, conditioned by the development of transpersonal structures (language, social institutions and other forms of culture). Moral relations as human behavior in accordance with the ideas of incense before life seem somewhat incomplete. But it is the only necessary thing. Moral relations arising from an internal motivation does not depend on the extent to which it is formed into a satisfactory ethical worldview. It is not obliged to give an answer to the question of what the impact of moral people on the preservation, development and elevation of life in the general process of world events means.

It should be noted that an objective striving to harmonize public and personal interests is the essence and specifics of moral behavior, relations to each other, social communities,

society as a whole. Accordingly, moral relations can be understood as historically conditioned mutual relations of the subjects of the social process, aimed at affirming personal interests in the form of socially significant ones.

Moral relations are as necessary for the development of a social system as material ones. In this regard, they act as an "equal" component of the social organism. Outside the unity and interconnection of material and ideological relations, there is no society as a dynamically developing system. Their necessary and natural character is manifested in the fact that at certain stages of historical development, moral relations can act as determinants in relation to material ones.

Moral relations can be understood only through the disclosure of objectively prevailing conditions and circumstances, historical necessity, reflected in the corresponding ideas and norms. The relative independence of moral relations is manifested in specific forms and shades of relations, which are realized in a society with economic relations of the same type in essence. Possessing a certain independence in their logic, genesis, laws of functioning, moral relations perform an active function. Their development may outstrip or lag behind the corresponding material relations, or develop in forms adequate to them. At the same time, the specificity and real basis of their relative autonomy must be sought not in consciousness, but in objective reasons expressing the historical necessity of regulating human behavior, his relationship to himself, people, collective, etc.

Moral relations exist as real (genuine) and regular relations that develop in public life, reveal the objective and subjective capabilities of a person in solving social problems on the basis of their identification, awareness of the development and choice of effective ways and means of their resolution. Moral relations give a peculiar direction to the concrete historical form of social life; production relations of the same type in their essence bear the imprint of specific moral, religious, political and other ideological relations. Being determined by the economic basis, politics, experiencing the influence of other areas and spheres of social life, moral relations actively influence them, regulating the direction of their development. In this understanding, any form of social relations (family, labor, political) and any form of activity contain a moral aspect (moral assessment, sanction, orientation). The specificity of moral relations (in its concrete expression as the specificity of the moral relations of the given epoch, society, personality) cannot be deduced directly from social life. Indeed, from an abstract formula, material relations are the basis of the spiritual, including the moral life of society. Socio-ethical research should be carried out not only with the position of determinism of moral relations on the part of economic factors, but also to find out the ways of the influence of moral phenomena on social life through various forms of human activity.

As it is mentioned, a scientifically substantiated characteristic of moral relations presupposes an understanding of their historical types and specific forms, a description of real carriers, basic formations and mechanisms of the relationship between objective and subjective factors. It is also important to represent the structural and functional features of morality, their manifestations at various levels of social interactions. The growing importance of research that reflects the structure, social and psychological factors in the development of moral relations, the improvement of society. On the other hand, the ideological background knowledge about morality should be supplemented by empirical knowledge, which will make it possible to deepen understanding of the problem of social determination of moral relations, its structure, changes in the course of historical development.

Conclusion

We can conclude that in the practical life of people, moral relations, usually seems unique, but it never isolated from the social process and merged with other social relations, legal, political, etc. In the social life around us, there is practically not a single significant phenomenon that, in addition to its political, economic, aesthetic, everyday influence on a person, would not have a direct or indirect impact on the formation of his moral positions, moral qualities and properties, did not affect would be on his attitude to life in general.

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